1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

342 spring and summer. In the spring those who still lived in bark lodges covered the roofs with reed matting, as that material shed water more effectually than bark. The tipi was generally used on the hunt, the grass lodge merely for a shelter overnight.

[462] All the duties connected with the construction of the lodge belonged to the woman. These duties do not seem to have been restricted to any special class of women except in the construction of

[886] ceremonial lodges, in which only women who had passed their climacteric could participate.

Clothing and Adornment

291 In discussing the personal adornment of men it must be remembered that in former times each costume generally had special significance and could be worn only on certain occasions. Moreover,

FIG. 25.—PATTERN OF MEN'S BUCKSKIN LEGGINGS.

FIG. 26.—PATTERN OF WOMEN'S BUCKSKIN SHIRT.

certain articles of dress, as arm bands and garters, could be worn only by certain people. The significance of most of the items comprising a man's costume, as well as the proper occasion for wearing them, has long been forgotten and today everything relating to dress and adornment is hopelessly confused. Illustrations of the various articles of apparel will be found in plates 20–23; figures 23–26.

The men's clothing is thus described by Skinner:[1]

> The men's garments obtained in Wisconsin consisted of leggings of ribbon-worked cloth, or of plain buckskin. . . . Some of the latter are made skin-tight, with a broad flap fringed at the edge. The decorated flap of the cloth and the fringe of the buckskin are worn outside. Some are made by folding over a rectangular piece of leather and holding the sides together by means of thongs passing through from side to side, their ends serving in lieu of a fringe. Some little boys' leggings are skin-tight and fringed only at the top. The clout is of three pieces, a strip of plain, cheap material to cover the genitals, supported at each end by a belt, and two beaded breadcloth

[1] In "Notes Concerning New Collections," Anthr. Papers Amer. Mus. Nat. Hist., vol. IV, part II, pp. 220–221.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

The menstrual lodge is never far from the lodge in which she lives. Indeed, it is within speaking distance, so that the occupants of her parents' lodge can hear her. All the utensils she uses are very small. The women stay from 4 to 10 days in the menstrual lodges. The older women stay out the shorter time because they are over it sooner. 841 343

It is said that if the young girls have any lovers they always come to the menstrual lodges at night. This is therefore the time for wooing. It is said that the girls cohabit with their lovers in these menstrual lodges. Those girls who have parents are attended by watchers, so that no unworthy men may visit them. They are especially guarded against ugly men, who are very likely to have love medicines. However, generally it is of no avail to struggle against such men, for they are invincible. [584 836] [832]

The women always take their blankets with them when they go to a menstrual lodge, for they never lie down but remain in a sitting posture, wrapped in their blankets. The women are always watched, so that when their menstrual flow comes everything is in readiness and lodge poles are placed around them and a lodge erected above their heads just about large enough to fit their body. They are not permitted to look upon the daylight nor upon any individual. If they were to look out during the day the weather would become very bad, and if they were to look at the blue sky it would become cloudy and rain. If they looked at anyone that person would become unfortunate. For four days they do not eat or drink anything; not even water do they drink. They fast all the time. Not even their own body do they touch with their hands. If they ever have any need of touching their bodies they use a stick. If they were to use their hands in touching their own body their bones would be attacked with fever. If they were to scratch their hands their heads would ache. After the fourth day they bathe in sight of their home. Then they return to their homes and eat. (This, of course, holds only for those whose menstrual flow ceases in four days.) If any women have to stay longer than four days they have to fast for that entire period. They always fast during this period and often some spirits bless them. When a woman who has stayed in the menstrual lodge for 10 days is ready to return to her lodge, she bathes herself and puts on an entirely new suit of clothes. Then her home is purified with red-cedar leaves and all the sacred bundles and medicines removed. Only then can she enter her parents' lodge. As soon as she returns to her parents' lodge after her first menstrual flow she is regarded as ready to be wooed and married. 841 [921] [881] [581]

Thus the teacher of our customs, the Hare, has willed it. At a feast all the young girls nearing the age of puberty will be absent, but the old women, who have passed their climacteric, sit right next to the men, because they are considered the same as men as they have no menstrual flow any more. [325 884]

If the Winnebago can be said to be afraid of any one thing it may be said it is this—the menstrual flow of women—for even the spirits die of its effects.

If the above account may be taken as a fairly accurate description of the customs connected with the menstrual lodge as they existed in former times, then one point must be regarded as of great interest, namely, that the women permitted their lovers to meet them there. So far as is known to the author, among other tribes having menstrual lodges it would have been considered a crime for any man to come near them. According to our informant the women were indeed guarded while they were in the menstrual lodges, but not so much to protect them against the intrusion of all men, as against the intrusion of unworthy men. From other information obtained, how- 831 841 891

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

778 B. was not the eldest son, but, as mentioned before, the war bundle was always given to that son who manifested the greatest interest in it. When B. and his brothers were quite young their father took them aside one day and told them the stories connected with the
[869] war bundle and told them, in addition, that the one manifesting the greatest interest would receive it. B. immediately started getting material for a feast, and this he would give to his father, who would then give a feast. This was repeated over and over again until B.'s father felt that B. knew enough about the ceremony to conduct it himself, after which he allowed him to take entire charge of it.

The war bundle contained the following objects:
The body of an eagle (teaxee'p).
The body of a hawk (k'eredjų'sep).
The body of an unidentified bird (wanink'hĭw]teak'I'zǫk'e).
The body of a pigeon hawk (k'Irjk'I'rise).
A deer-tail headdress (teasinte wak'e're).
Eagle feathers (teaxe'p maeū').
Medicines (wase').
Flutes (hĭjū'jųk).
War club (nama'tce).

[825] The birds' bodies were supposed to give the possessor, in times of war, the characteristics of these animals. The flutes were associated with different spirits and used to accompany certain songs during the ceremony proper. When blown during a fight, they were sup-
[789 posed to paralyze the running powers of the enemy and thus make
726] him an easy prey. The deer-tail headdress, the eagle feathers, and the war club were all war paraphernalia and were always worn when on the warpath.

X 796 When the custodian of a war bundle decides to give a feast he has his nephews go out and kill as many deer as they can, for the larger the number of deer obtained the larger will be the number of spirits to whom they can make offerings. As a rule ten to eleven deer are killed, so that all the clans, or at least all that are still in existence, can be invited.

[202] After the deer have been killed active preparations are begun; the invitation sticks (naŋū'ɣoŋa) are sent out, and the wood for the ceremonial lodge is gathered; and, lastly, old women who have
● [886] passed their climacteric are set to work on the buckskins and ordered to make them as white as possible. In the preparation of the lodge only the nephews, nieces, and wives of the participating men take part.

The night before the ceremony proper, the Sweat-Lodge ritual takes place.

When the buckskins have been thoroughly bleached they are brought into the lodge and given to the host, who proceeds to mark them in the following manner:

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

The War-bundle Feast of the Thunderbird Clan

(SECOND VERSION)

Informant, member of Thunderbird clan:[1] There were originally four warriors. The youngest one was the bravest and the most powerful. He claimed that his father was a Thunderbird and his mother a Night Spirit. He is the one who made the bundle about which we are going to speak.

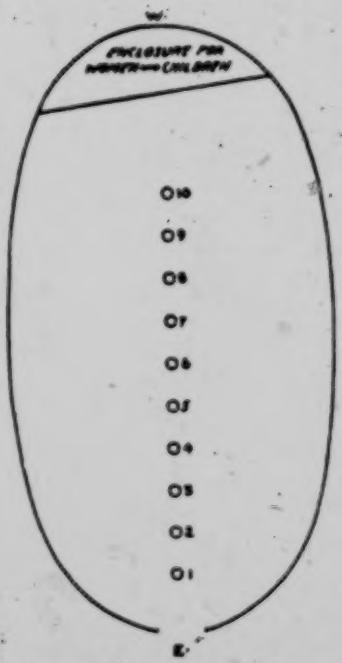

FIG. 38.—Plan of Thunderbird clan war-bundle feast. 1, Buckskin for earthmaker. 2, Buckskin for thunder-giver. 3, Buckskin for thunderbirds. 4, Buckskin for night-spirits. 5, Buckskin for morning star. 6, Buckskin for sun. 7, Buckskin for moon. 8, Buckskin for water-spirit. 9, Buckskin for earth. 10, Buckskin for herbs.

The lodge (fig. 38) is prepared by the nephews and the women relatives of the host, generally his nieces and wives. The invited guests arrive toward evening, while the women are still preparing the buckskins. These buckskins are to be made as perfectly white as possible. Only those women who have passed their climacteric are permitted to do this. As soon as the buckskins are prepared the kettles are put on the fire. The buckskins are taken by the host and marked with the specific symbols associated with the different spirits. (For the markings, see pls. 47, 48.) These buckskins are then tied to a stick. That for Earthmaker is attached to the stick with the head pointing upward; that for the Thunderbird has the stick and the head of the buckskin facing the west; that for the Night has the stick and head of the buckskin facing east; that for the Star also faces east, as do all the others not mentioned. When the sticks have been prepared and the buckskins attached to them, the latter are rolled up upon the sticks. Whosoever of the guests is the oldest feast-giver then arises and pours tobacco, first for the fire and then for all the other spirits. When they start the fire for the first time they use the old ceremonial fire sticks. With that the ceremony begins. When the old man is

[1] This is a generalized account.